

Light

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PRICE TWOPENCE

DOCTOR WHO "DIED" AND CAME BACK AGAIN

STRANGE OUT-OF-THE-BODY EXPERIENCES

By DR. G. B. KIRKLAND, M.R.C.S., L.R.C.P.

THIS funny old world is full of two kinds of people—the incredibly credulous and the unbelievably incredulous. I take it that the spirit of research, by preserving an open outlook, strives mightily to avoid each type of fool and to preserve the integrity of the *via media*. I can, almost with the detachment of a looker-on, present FACTS to you; perhaps boggle a little at the deductions life has taught me and safely leave the rest to you.

Of all the phrases commonly used in our time, "I am psychic," or the triumphant accusation "You are psychic," are among the most abused. If anyone says to me: "Why, you're psychic," it makes me furious. Of course I am, and so are all of you.

If I have one gospel, it is that the psychic is as normal as the physiological. The laws of the so-called super-normal are as fixed as the laws of the physiological world around you. The only reason that the psychic is on a par with alchemy is because *we have not yet discovered a working hypothesis* to which these laws agree.

The atomic theory reduced alchemy to the exact science of chemistry. Boyle's law reduced another batch of theory to concrete fact. Ohm's law turned electricity from magic to commerce; and one day an etheric apple will fall on the psychic perceptions of some latter-day Newton and the trick will be done.

I am a completely ordinary individual—normal, I hope, too ordinary I guess. I claim only one thing—I keep my eyes open. The things which have happened to me happen in some shape or other to all of us, only I try to remember these things and to analyse them. All I am attempting to do is to recount to you a few of the more unusual ones.

Have any of you ever seen phantasms of the dead—what we call materialisations? I daresay most of you have. For myself, like Macbeth, I can never be sure whether "mine eyes are made the fools o' the other senses, or else worth all the rest."

Here, however, are one or two instances of possible phantasms which may not be without interest.

I had driven hard across country over an execrable apology for a road from a little town called Macheke, in the Rhodesian uplands, for about a hundred and twenty miles across the border at Mtoko, intending to stay the night in the very old Portuguese townlet

of Tete. The chief things I remember about the place was the ancient square fort, the almost equally antiquated ferry over the Zambesi, and the drinks which were as cheap as they were nasty.

We had been delayed on the road, my brother and I, and we decided to make a night of it in the car. Harubisi, the native boy, at once lit a fire and started to cook a meal. I was reading, I remember—reading in the light of the full moon. We had shot a guinea fowl earlier on and my brother was cleaning his gun.

Suddenly Harubisi, who was the most phlegmatic fellow in the world, jumped to his feet in painful excitement. "*Congilla Inkoos*" he hissed at me in a frightened whisper. "*Apo Apo*" ("Look, over there, over there.").

A PHANTOM SLAVE CONVOY

The moon shadows were playing queer tricks among the trees, the Christmas beetles were shrilling, and the frogs were kicking up a frightful shindy.

I looked and I saw—now wait a moment. I have never seen what is called a "ghost" or anything even remotely like the traditional "spook." But what Harubisi and I saw was a long train of men in single file, tied together by their necks, shambling along at a distance of about three hundred and fifty yards. There was no sign of anyone driving the train, which I considered rather queer; but, curiously enough, there was a large very light-coloured dog with them. The men were wretched specimens, emaciated to a degree.

I called my brother. "A slave convoy," I said. "Good God, I thought that sort of thing was wiped out."

My brother hurried over, but when I tried to point them out to him they had gone. Perhaps they had passed the little clearing and disappeared among the trees.

Harubisi himself was doing weird things behind a tree. I ordered him to come over the road, but he protested he was too frightened. "Who are those men?" I asked. "Inkoos," he replied, "they are not men, they are the spirits of dead slaves. I have seen them before."

Two other white men known to me have also seen what I saw, and always with the dog. I have tried to

collect more data, but failed. Natives are reticent on these things.

I often wonder whether those miserable fellows originally perished on the way and are members of the great "undead" that Algernon Blackwood writes so graphically about.

AN AFRICAN PROPITIATION FEAST

I was once away in a native reserve, chasing up medical evidence in a murder case, when my car (which had heroically bumped over the ground for mile after mile of almost trackless country) quietly slipped into a bog and all but disappeared. The native sergeant, my own boy, and I managed to clamber out. It was an intensely lonely part of the reserve, and to get together the necessary number of natives would take a long time. So we tramped disconsolately to the nearest kraal, and a very long step it was. It was then evening; and there was no alternative but to stay the night. The local head-man prepared a hut for me, while my own boy went rooting around for some food. Late that night he woke me to tell me that a propitiation feast was on, and we crept silently out to see it, being very careful to keep hidden.

Men were squatting round in a mud clearing in the middle of the kraal. At one end was a pile of skins, a mess of food, and a great gourd of soyal beer, red as blood, mild in flavour, but . . . Well, I once drank some of that same brew; it was delicious, but the aftermath was not so pleasant. It was terribly powerful stuff.

Behind the kraal was a great ragged granite kopje, with huge grey boulders etched against the sky. As I watched, the brilliant moon sank behind the peak of the hill—which was a pity, as it left the scene in the blackest shadow, so that I did not actually see the spirit of the dead man, but I heard his voice, and the food and beer certainly disappeared though no living person approached them. It was eerie to hear this voice booming out of the empty air.

A DREAM DOUBLED

Now let us get away from all this to an interesting thing or two, which happened to me in the ordinary course of life.

Being a perfectly normal person, as I have already said, when I go to bed I go there to sleep; but one night last year I was awakened between two and three in the morning from one of the most weird and amazing of dreams. Now, I am fortunate in possessing one life-long friend who is the dearest person in the world; and so queer was my dream that I grabbed some paper and a pencil and started writing in bed. I began the letter thus: "It is now about three o'clock in the morning, and I can't resist sitting up in bed to write you about the weirdest dream I have ever had."

I posted the letter first thing in the morning, and my friend received it last post the same day.

By the same post I received a letter from her beginning thus:

"It is now about three o'clock in the morning, and I can't resist sitting up in bed to write you about the weirdest dream I have ever had—."

The dream was identically mine—in fact, the two letters were almost word for word.

I have left, approximately to the natural order of things, to the last, the last and greatest psychic experience of all—the master-key to the great gate of understanding—death. I have had to see a great many deaths and a large number of dead people—and death is always, from the physical aspect, unpleasant.

A STRANGE EXPERIENCE

I have heard a few strange things—I have heard those about to die say words of greeting as though they were meeting someone. It is difficult to make any definite deductions, but I am satisfied in my own mind that the psychic perception sometimes becomes strangely acute immediately before death. I will give you a curious example in my own experience.

I once possessed a long low racing car which was locally called the "Blasted Aeroplane" on account of

the noise it made. After a very busy day and two or three night calls, I was fast asleep in the very early morning when the 'phone rang. Half asleep, I answered it. Would I go to so and so at once please. I replied: "I had that call half an hour ago. The man died on my arrival," and promptly went to sleep again. Ten minutes later the 'phone again rang, with the same message. Thinking some relative had perhaps collapsed I got out the car and went to the house. A tearful woman met me at the door. "My brother died about three-quarters of an hour ago," she said. "I know," I replied and then stopped. "Curious that she should tell me that, when I had been there and seen him die. I began to experience a queer sort of misgiving. However, I said nothing, but went into the room of death. There was nothing to do.

One of the people in the room suddenly remembered: "A most amazing thing, doctor. Just before he died, he sat up, and pointing to the door said, 'Go and open the door for the doctor, he's just stopped the blasted aeroplane outside.' I went to the door," she added, "though I hadn't heard your car. There was no one there, but I had a funny feeling almost as though I had let death in, because he died the moment after I had opened the door."

Now what do you make of that? Does one's astral body go making professional visits when one is asleep? I should sincerely hope not. Has a car an astral? I am certain it has not. Then what? For myself, I think the explanation is simple. I think that the man, with his intensely magnified psychic perceptions, was creating the thought as child of the wish, and yet at that moment was able to project that thought to me, creating the curious double psychic result that he heard my car and I knew I had been with him. Whatever way you look at it the thing is a pretty problem.

"DIED" AND CAME BACK

One last word about death. On the ninth of September, 1913, after a long series of disastrous operations when everything inside me seemed hopelessly wrong, grave-faced doctors stood beside the bed and told me it was impossible for me to last the night. At about one the following morning, I officially "died," and remained in suspended animation for some little time. I have been told how long but have forgotten, and like to stick to facts only. Now, during that time I had certain experiences.

To my surprise, I found myself looking at myself lying on the bed. The thought just flashed through me that I didn't think much of me—in fact, I did not approve of me at all. Then I was hurried off at great speed. Have you ever looked through a very long tunnel and seen the tiny speck of light at the far end? It seems an incredible distance off. Well, I found myself with others vaguely discernible hurrying along just such a tunnel or passage—smoky or cloudy, colourless, grey, and very cold. I kept wrapping great clouds of grey material round me, but they were powerless against the cold. The others were passing me very rapidly, hurrying with all their might towards the light which was brightening, but my draperies or something clogged my feet, and I could scarcely crawl. After a bit, the going became easier, and I was just beginning to enjoy myself and get into a really good stride, when someone or something suddenly rose up before me blotting out the light. Instantly it became terribly cold again, and I was furious and fought madly, but I was gradually forced back. Then there was a complete black-out. It was as though I was knocked insensible in the struggle, and the next thing I knew was that I was alive again—only just, and very sorry for myself.

[NOTE.—The foregoing is, in abbreviated form, a lecture delivered to members of the International Institute for Psychical Research, South Kensington, on Friday evening last, April 5th, by Dr. G. B. Kirkland, M.R.C.S., L.R.C.P., former Medical Officer in Southern Rhodesia. We are grateful to Dr. Kirkland for permission to publish these descriptions of his remarkable experiences.—EDITOR.]

VOYAGES INTO SPACE

SUCCESSFUL EXPERIMENTS WITH HYPNOTISED MEDIUM

THE January/February *Revue Métapsychique* has the report of what must have been an extremely interesting lecture on "Thought and Space," given at the Institut Métapsychique on December 6th, 1934, by Dr. Jean-Charles Roux. In this lecture the speaker gave a detailed account of a long series of experiments on what he calls the "voyages" into space of a certain hypnotised Medium, Mme. Morel. He and his only assistant, Dr. Moutier, tried throughout to make each experiment as brief and as simple as possible, their maximum duration never exceeding 15 minutes.

To begin with, they found that if either Dr. Roux or Dr. Moutier was away, without having informed the other of his destination, the Medium, upon being put into hypnotic sleep by his colleague in Paris, and given a letter from the absent doctor to hold, immediately accurately described the appearance, the whereabouts of the latter, and just what he was doing at the moment. The subsequent verification of these descriptions showed astounding accuracy of detail.

When, however, Dr. Roux attempted from some unknown spot deliberately to make signals so as definitely to suggest some observation to the Medium, there was practically no success at all—"un échec plus ou moins complet." To this, nevertheless, there were one or two such striking exceptions as to cause the lecturer to say: "These rare cases of isolated success do prove that under certain as yet unknown conditions, our 'sujet lucide' is able to perceive a suggested image."

THOUGHT TRANSFERENCE RULED OUT

A fresh step was for Dr. Moutier, for instance, in Paris, to ask the sleeping Medium to locate the absent Dr. Roux, to describe his surroundings, and to "give some detail which the man you are seeing has not noticed himself." Invariably Mme. Morel would add to her rapid sketch of Dr. Roux's surroundings (or Dr. Moutier's, as the case might be) some such remark as: "He has seen the roof, but he never noticed that some of the tiles are green and some are red"; or "He never noticed that there is a tumble-down hut on the left-hand side"; "There is a crack in the mirror in the top room, which he does not know of"; "Under the top guttering the wall is stained by some birds' nests that used to be there." Each time these points had not been observed by the experimenter, but each time they were found to be absolutely correct.

Commenting upon these remarkable findings, Dr. Roux said, *entre autres*: "Thought-transference is ruled out. The experimenter who was present did not know where his colleague was, and the second and absent experimenter had not observed the detail described . . . Coincidence is ruled out. When we made the same experiments with normal subjects, out of thirty cases, twenty-seven were wholly negative, and only three showed some faint coincidence.

"It was not only a question of seeing, for the subject gave evidence of discernment, being able to distinguish between what the absent Scientist had seen and what he had not seen.

"We are confronted with the question: Does the Medium's mind penetrate not only into the surroundings of the person with whom she is in contact, but does she actually penetrate into *their* mind? With these strange powers, the more we ask, the more we apparently obtain."

The lecturer went on to describe how they asked Mme. Morel to describe scenes which a friend of the doctor's has not yet seen but would meet on a future

journey. Again the results were surprisingly accurate. "We cannot," says Dr. Roux, "explain the mechanism by means of which this extraordinary union of mentalities is effected. We can but ponder over the words of that famous somnambulist, Alexis Didier, who wrote of it as follows: 'No sooner do I hold in my hands a lock of hair, for instance, of some individual, than swift as electricity my spirit is rushed through space and becomes one with his spirit. Words fail me to describe this amazing miracle which instantly unites me in spirit with the spirit of the person whose fragment of clothing or lock of hair I hold in my hand. My spirit over-rides all distance and instantaneously becomes one with the spirit—no matter how far off the subject may be—of the person with whom I have been put *en rapport*. I am actually present where he is, I hear those who are talking to him, I perceive each minutest detail.'

"The facts communicated," Dr. Roux concludes, "in themselves have no importance; they are but as a flash of lightning across the darkness of the unknown. But amidst the darkness, these lightning flashes reveal to us that beyond our conscious awareness, and regardless of all space, there is a mysterious field of unity where man and man may meet."

THE "FLOWER MEDIUM"

THE following note regarding Miss Lewis, the "Flower Medium," appears in the April number of *Psychic Science*, the organ of the British College of Psychic Science:

"The College has received a very painstaking report from a group of experienced research workers, invited by Mrs. de Crespigny to co-operate with her in the investigation, who have taken photographs under circumstances which could not be other than difficult. This report has raised a number of fresh questions concerning the phenomena, both physical and mental, which have yet to be dealt with.

"The fact that the Council have had to take over work which Mrs. de Crespigny had kept in her own hands, as she was dealing with a non-professional Medium, makes it imperative that a new series of sittings should be undertaken with Miss Lewis. The Council have invited her to undertake these sittings at the College, under certain conditions, with a regular group of experienced and sympathetic sitters, and if and when these sittings take place a further report will be made to the members of the College."

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FROM ANTIOCH TO THE L.S.A.

Review by H. F. PREVOST BATTERSBY

CURIOUSLY apropos to Mr. Arthur Findlay's volume, reviewed two weeks ago, comes this work* of Mr. C. T. Campion. It does not, of course, in its slender shape, cover the wide area of *The Unfolding Universe*, but in its treatment of the evolution of Christianity it applies the same scientific method—without, one might perhaps add, the touch of umbrage with which Mr. Findlay's is barbed.

Mr. Campion, after a public school and Oxford training, which taught him, he tells us, "a good deal about the classical languages and ancient history, but very little about modern life," tried school-mastering for a few years, was ordained, and for twenty years was a priest in the Church of England ministry. His views changing, he resigned his living, and was a Theist for another twenty years; till, meeting Dr. Albert Schweitzer in 1920, he obtained the confirmation he was seeking for his religious opinions, and, eleven years later, found in Spiritualism a wider outlook and a world-view which completely satisfied him.

He is thus well-equipped to help those who, with a like history, are hearing now the challenge, "How long halt ye between two opinions?"

He surveys, first of all, the position as it is to-day, and the curious evolution of Christianity at the hands of St. Paul, who, forced to shift his original expectation of the speedy arrival of the Heavenly Kingdom, provided a new and mystical reward for virtue for those who seemed hardly dealt with by the delay.

"This eschatology," he says, "forms the background of our Christian faith to-day. No Christian knows, indeed, what happens to the soul between Death and the Judgment; but the general belief of Protestants, at any rate, seems to be that the body and soul both lie sleeping in the ground till aroused by the last trump. Then they will rise together, wake again, and will go either to Heaven or to Hell. Protestantism knows of no other place to which they can go, but the Roman Church has been wise enough to invent an intermediate state which it calls Purgatory."

SYMPATHY AND UNDERSTANDING

A consideration of the Bible follows, based on discoveries of recent years, since, as he puts it, "we have to destroy what is one of the great hindrances to the progress of thought—Bible worship . . . Its revelation has to be criticised, like all other things, and its value determined, but that must be done with sympathy and understanding."

The understanding and sympathy are both there; no honest susceptibilities should be wounded; the conclusions are those of men whose abilities and profound study entitle them to be heard.

The same qualities are shown in considering the life of Jesus, though such a description as a "life" is a misnomer, seeing we have at most a brief reference to his childhood and an account of his public ministry which may only have lasted from the Spring of one year to the Passover of the next, possibly thirteen months.

Following Dr. Schweitzer and Mr. Herbert Rix, the author discerns a gradual change in his outlook and message. But although a case can be made out for such a development, it fails to appreciate the uncertain data on which it has to be based. It is no easy matter to map out even an exact itinerary of Christ's movements in place and time, and even if such an apparent development could be shown, what proof would there

be that it was not rather related to his method than to his mind?

To cry "Repent" as John did, to teach acceptably in the Synagogue, to bid observance of priestly custom, and then lead his listeners on by intimacy with the ceremonially unclean, and indifference to Rabbinical restrictions—was not this ordered intention rather than mental development?

And his acceptance of Messiahship; was not that delayed of set purpose?

Mr. Campion accentuates the paucity of our material for constructing a "life" of Christ. But he lived the years somewhere; and, considering his amazing psychic powers, it is not unreasonable to believe that he lived them where those powers underwent their evolution, and that there was a definite and intentional progression in their use from the beginning of his ministry.

The author's exposition of the feeding of the five thousand, that it provided a mere symbolic sustenance, leaves one in doubt how he regards those powers, and also with the difficulty of explaining how the twelve baskets were filled with the fragments which remained from symbolic consumption, and about the collection of which there seemed to be some significance.

There is a chapter also on the development of St. Paul, where there is more scope for speculation, despite gaps left by lost epistles.

It is an intriguing story: the collapse of the Jew; then, with his arms extended to the Gentile, the overwhelming of his new consciousness by the Messianic tradition, newly understood—for Jew and for Greek; and then the back-wash of his youthful learning, the mystic learnings of his time, the demands of those Asian churches, lifting his theme to its labyrinthine ecstasies.

"FROM JESUS TO CHRIST"

The chapter that follows is headed, "From Jesus to Christ"; and, tracing how the change came about, the author concludes:

"We now have Catholics, Protestants, and wholly undogmatic Christians . . . all finding their chief reward for being Christians in the grace and help they get from either Jesus, or 'Christ,' or the B.V.M. Is it possible they can all three be right?"

It seems unlikely; but he suggests that "the help received by the holders of these varied forms of belief may come to them all from some source which is different from that which they severally imagine it to be. It may come direct from God, the All-Father himself . . . Only in that case we must surely believe that the help is available for all God's children, whether they be Christians or Jews, Mohammedans or Buddhists or Hindus, Agnostics or even Atheists."

He shows in a concluding chapter that Spiritualism must be the final bourn for all seekers after truth; and ends with some words of Prof. Wm. James:

"The theological machinery that spoke so livingly to our ancestors, with its finite age of the world, its creation out of nothing, its judicial morality and eschatology, its relish for rewards and punishments, its treatment of God as an external contriver and intelligent and moral governor, sounds as odd to most of us as if it were some outlandish, savage religion"; and with an appeal made in 1932 by the Rev. T. Scott Lidgett: "Now is the time to revive perfect love . . . We have to-day a magnificent opportunity, for rulers, statesmen and economists, having tried all they can to meet the crying needs of the age, are coming to a common recognition that only a great spiritual revival can suffice to carry mankind through the tremendous difficulties which beset civilisation throughout the world."

* FROM CHRISTIANITY TO SPIRITUALISM, by C. T. Campion, M.A. London. George Allen & Unwin, Ltd., 1935, 4/6.

“THERE ARE NO MIRACLES”

MISS LIND-AF-HAGEBY ON PSYCHIC SCIENCE AND MODERN LIFE

THE Duchess of Hamilton presided last Friday night (April 5th), over a largely attended meeting in the Oak Hall, Princes Street, Edinburgh, under the auspices of the Edinburgh Psychic College. There were also on the platform the Dowager Countess of Tankerville, Miss Lind-af-Hageby, President of the London Spiritualist Alliance; Mrs. Miller, Principal of the College; Mrs. Helen Hughes, the clairaudient Medium, and Dr. Barker.

THE DUCHESS OF HAMILTON said the subject on which they were to be addressed was the oldest and most penetrating in the world. It was said to have been introduced in 1848; but the books of man's history from the Bible onwards were full of psychic manifestations. How could it be otherwise, as man was a spirit, and the things that pertained to the spirit must be interwoven with his history? There was only one thing that was certain to happen to us, and that was death. Was it not rather foolish to regard that as if it were only to happen to someone else? It was much better to see things as they were, and to try to understand and meet realities in the best way possible. The subject belonged to the deeper issues of consciousness.

RELIGION AND SCIENCE

MISS LIND-AF-HAGEBY, who gave an address on “Psychic Science and Modern Life,” said psychic science, rightly pursued, eliminated barriers between religion so-called and science so-called, and exposed the essential unity between the physical and the spiritual. It offered a solution to problems which baffled humanity and obstructed progress.

To-day we had all the Press of the world full of talk and threats of a new war. It was a very different state of matters from 1932, when the conferences for the reduction of armaments began in Geneva. She was one of those who presented at Geneva the petitions from 40 millions of women throughout the world, begging that Conference to do everything to bring about reduction in armaments. The present situation was not very reassuring. Nationally speaking we had not yet achieved brotherhood. We had not conquered unemployment or poverty. In this strangely arranged world there was over-production, and yet there were people who could not get the necessary things of life. Whilst we had sought with all our might for physical comforts and luxuries, for inventions in the way of communications, certain things of greater importance we had neglected. Science divorced from the spiritual and moral became a very terrible instrument indeed. It was occupying itself to-day with the invention of more terrible gases, to murder not only soldiers but women and children. There was very little help from the parson, the priest, the biologist or the chemist. It looked sometimes as if we were in the clutches of an evil fate.

Psychic research in the last 40 or 50 years had dealt with a great many subjects—hypnotism, premonitions, dreams, mediumship (which at one time was called somnambulism—she remembered the great excitement experiments in somnambulism caused in Paris), clair-audience, trance, psychometry, materialisation, and so-called miracles of healing. To the more enlightened students of psychic science there were no miracles. All was natural law. It simply meant that higher law was put into operation and the lower law was put out of operation for the time being. Clairvoyance was seeing with eyes that were not the eyes of the body. Clairaudience was hearing with ears that were not physical ears. She had seen in the course of many years of study on this subject practically every form of mediumship. When she was in California with the Duchess of Hamilton some years ago they were invited by the San Francisco Spiritualist Society to attend a service at which some 50 materialisations took place.

On another evening some 40 or 50 voices were heard.

It seemed to bring strange comfort to some scientists to invent the most extraordinary theories of the action of the subconscious to explain even levitation and the direct voice. They felt that if they were to accept the spiritist hypothesis the scientific structure would tumble about the heads. Spiritualists taught that we reaped what we sowed. Those who passed from this life functioned in etheric bodies, and their happiness or unhappiness, their sense of having accomplished something, depended not on success as understood in this world, not on the mark they showed to this world, but on what their thoughts were. Spiritualism might destroy some of the dogma, some of the sectarianism, some of the crust of Christianity, but it would give them a deeper meaning, a greater vision, and a greater tolerance. She had visited many asylums in her day, and she could assure them there were many who would not be there if they had had the comfort and truth which came from Spiritualism. If the knowledge of psychic science were applied to our social and national and international life, how different the world would be. It was important that they should interest themselves in this all-persuasive, all-embracing science of the soul, the science of the mystic way through the gates of the mortal and into the divine. (Applause).

THE DUCHESS OF HAMILTON said Miss Lind-af-Hageby had always carried her Spiritualism into the realms of the material world. During the war she had a hospital for men under her care, and three hospitals for horses, and for ten years after the war she carried on a sanatorium for children whose lives had been devastated by that war, and some thousand little children found help under her care. (Applause).

Mrs. Hughes afterwards gave a demonstration of clairaudience and clairvoyance, lasting about half an hour.—(From *The Scotsman*, April 6th).

DUCHESS OF HAMILTON'S QUESTION

THE Duchess of Hamilton presided and Miss Lind-af-Hageby spoke at a great meeting in St. Andrew's Hall, Glasgow, on Sunday, under the auspices of the Glasgow Association of Spiritualists.

THE DUCHESS OF HAMILTON said that she did not consider Spiritualism a religion in itself, but that it was a vital force of all religions. One was necessarily a better Christian just because one was a Spiritualist, because one knew as absolute truth all that Christ taught.

“It is an extraordinary thing, therefore, that some of the most bitter attacks come from members of orthodox Churches,” the Duchess of Hamilton declared, and went on to mention the Roman Catholic Church. She added:—“It is particularly extraordinary because in the Roman Catholic Church they appreciate and allow the existence of psychic faculties, but they are called acts of grace.

“I would very much like to know wherein the difference lies. We are told that the angels and saints communicate, and that saints have done great works of healing. I would like to know, if it is perfectly right to communicate with saints, why one may not communicate with one's saintly mother.”

She had witnessed the beautiful ceremonies at Lourdes and had heard the bishop say, “I evoke the spirits of the dead.” She did not know what they would call that if it was not Spiritualism.

The Duchess of Hamilton went on to argue that there were innumerable examples of psychic phenomena described in the Bible. They had been revealed to Moses, Samuel, and others, who treated them as the most natural thing in the world. Spiritualism, therefore, was a subject which should be the most natural in the world.

Miss Lind-af-Hageby said that Spiritualism was revolutionary to science and to dogmatic religion.—(*Glasgow Herald*, April 8th).

LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree.)

THE WAY TO PEACE

Sir,—We must all fain agree that it takes two to make a quarrel, and that therefore the most direct way to peace must certainly be through the elimination of "the other man."

But the first plank in the Spiritualist's platform is the doctrine that death, and therefore slaying, eliminates no one, since all testimony from the "other side" goes to show that those who have shaken off this mortal coil are more alive and active than ever before, whilst their character is unchanged by death and their interests for a considerable time remain bound up with the world they have recently left.

Thus, what they wished for and sought to do on earth they still strive to accomplish, often by means beyond our ken—a fact which may help to explain the appalling state of affairs usually summed up as "post-war conditions."

Before elimination, however, by whatever means, may prove feasible, "the other man" must at all costs be found. Yet when sought, he proves as elusive as the veriest villain of modern detective fiction, or the "he" of our childhood's game, the pursuit of whom gave rise to repeated accusation and denial: "It is you, sir." "Who, sir, I, sir?" "Yes, sir, you, sir." "Oh no, sir, not I, sir." "Who, sir, then, sir?" "Why, sir, X, sir," and so on, till the round complete, the culprit yet remained a will o' the wisp.

For the truth is that Everyman is "the other man," though our present-day habit of thinking in numbers has obscured the issue.

For what existence have political parties, nations or peoples apart from the individuals composing them?

An atmosphere is created by the *individual* thoughts of every body of men united for a common end—it may be one in which hostility and obstructiveness are difficult, and generosity and co-operation are easy and productive, or the reverse. We all know the Christmas-time atmosphere that slays the "Scrooge" even in the most unpromising.

To create such an atmosphere is the greatest help individuals can give to the world to-day, but it involves real *personal effort*, that each attempting, all may gain.

To this end, the International Fellowship of The Way to Peace has been founded, the aspiration of whose members is drafted thus:—

"May all the peoples of the world learn to understand that we can only remedy the world's troubles and find peace when in all relations of life, both public and private, men learn to work together in the spirit of unselfish co-operation and brotherhood."

And that this hope may be built upon a foundation well and truly laid, each member daily brings his personal contribution to the structure on awaking and before sleep at night in the following resolution:

"I, therefore, as one member of my own nation, pledge myself to-day to kindness, generosity, patience and an open mind." For such are the qualities that make for co-operation, whether among individuals or among nations.

Anyone feeling his thought-contribution too small or inadequate to be of value will find what power he does possess more fruitful than he dreams, and a story was told, by One Who Knew, about a little leaven which leavened the whole lump.

Those interested are referred to the Hon. Secretary, Fellowship of The Way to Peace, 44 Rusholme Road, Putney Heath, S.W.15, and are invited to enclose a few stamps when writing to help defray cost of postage and printing.

F. E. OAKESHOTT.

PHANTOM MUSIC

Sir,—Reading the article, "Phantom Guides," by H. W. Seton-Karr, in *LIGHT* of March 14th, which reached me here about the 19th (nearly 100 miles north of the Arctic Circle) brought me back to an incident that occurred in February, 1898, in the Eastern Desert of Egypt, at Abu Had, one and a half days journey by baggage camel from Qena.

I was making a plane-table survey, and, while at work on the top of the highest point, I heard a musical sound like a military band playing at a distance, which was carried up, apparently, by the wind blowing from the desert when the gusts were strong. The Arabs with me also heard it, and on being asked what it was replied "Affreet," for which the nearest English word is "ghost" or "spirit." These hills and the desert are without any kind of vegetation or trees, and I could not account for the sound, like a musical cord.

Many years afterwards I learned that the steep sand slope from this summit to its base produces a musical note when the surface layer is set in motion, due to the sand particles causing vibration in the air when moving over each other, and is now one of the authenticated instances of the phenomena of "musical sand."

Mr. Seton-Karr had visited us at our camp at Qena the day before we started for the desert—having found some good specimens of flint instruments, and hoping that we might become interested, as he thought some might be discovered on the Abu Had range. Some fine specimens were actually obtained there, which are in the geological collection, probably, in Cairo.

I am writing this letter from Abisko, Lapland (during a magnificent display of Aurora Borealis), probably your most northerly correspondent, but though the country is uninhabited, still one hears every hour or two the noise of the electric trains taking ore from Kiruna and Gallivare mine of North Sweden to Narvik in Norway.

J. T. TREVOR DILLON.

COLOUR IN DREAM

Sir,—S. M. Bowley and Grace Hughes may be interested to hear of a curious experience I had on the morning of March 15th. I had been dreaming that I was in a garden, where there were shrubs, bearing flowers of a very rich crimson colour. They were exquisitely beautiful—having a brilliant sheen over them, such as one never sees in reality. My first thought on awakening was that I had never before seen colour in a dream. A few hours later, the March 14th copy of *LIGHT* arrived, and I was most interested to find in it S. M. Bowley's letter on "Colour in Dreams."

NELLIE M. MIDGLEY.

Truro, Cornwall.

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ROYAL VICTORIA HOTEL, LLANBERIS

THE R.C. CHURCH AND SPIRITUALISM

By T. A. R. PURCHAS, of Johannesburg.

IN your issue of December 20th (which has just come into my hands) is an account of the manner in which the Duchess of Hamilton (at a meeting in the Ilford Town Hall, on December 7th), dealt with the published statements of Father Knapp, the Roman Catholic priest whose activities seem to be devoted to an attempt to bring into derision the truth which Spiritualism, *as the result of knowledge*, is tirelessly and unselfishly proffering for the consideration of all who may regard the destiny of humanity as a subject worthy of study.

The Duchess of Hamilton is to be thanked for the very thorough manner in which she disposed of the meretricious vapourings of this disingenuous person; but, for myself, there comes the feeling that the castigation he received does not meet the full needs of the case.

The persistency with which the official representatives of the Romish Church, wherever they may be found, direct their attacks upon the truth which differentiates Spiritualism from all other recognised teachings—*viz.*, the possibility of intelligent communion between those human beings still here, in the flesh, and those others who have passed through the gates of death into the world of spirit—has long since become a public scandal demanding plain speaking; much plainer speaking than is generally adopted when dealing with what is unquestionably a campaign of calculated misrepresentation, specially designed for an unwitting public.

A PRESS "STUNT"

Nearly six years ago, when I was occupied with the MS. of my book, *Spiritual Adventures of a Business Man*, I found myself impelled to include some definite statements concerning the attitude adopted by the Roman Catholic Church, and its champions among publicists and others, towards this truth of spirit-communion, which stands four-square before the whole world. The occasion which called for this act on my part was peculiar. The London *Daily News* had been responsible for organising a press "stunt," which was announced by the following flamboyant advertisement: "Spiritualism on trial. Is the evidence credible? Famous witnesses *for and against* will be called for this great commission of enquiry."

Five witnesses for the attack appeared in the persons of The Rt. Hon. J. M. Robertson, Earl Russell, Mr. Hilaire Belloc, Mr. Aldous Huxley, and Mrs. Bradlaugh Bonnar. Those for the defence were Sir Oliver Lodge, Lord Gorell, Mr. E. P. Hewitt, K.C., Mrs. Champion de Crespigny, and Miss Estelle Stead. A mere glance at these names is sufficient to satisfy any well-informed person that the "pros" were not only reputable but *knowledgeable* witnesses, as the result of intensive research and experimentation. They were possessed of indubitable proofs of the reality of that which they affirmed. *Per contra*, whatever claims to consideration might be urged on behalf of the "antis" in this controversy—and no one would deny their full right to be heard as authorities upon many subjects of importance—their claim to speak as serious investigators of psychic phenomena could not hold water for a moment. Yet, this did not give rise to any feelings of modesty on their part, as they did not hesitate to issue dictatorial pronouncements upon a subject which was obviously outside their purview.

Thus came the impulsion to comment freely in the book I was then writing, upon this travesty of truth-seeking. In chapter xii (for those who may care to read it) is a considered criticism of the various

(Continued at foot of next column).

MISS ESTELLE STEAD ON SPIRIT GUIDANCE

MISS ESTELLE STEAD held the earnest attention of the Queen's Hall audience at the Marylebone Association's service on Sunday evening, with an address on "Direct evidence of spirit guidance and protection." She recalled a police campaign directed against Mediums in 1916, when many societies felt inclined to diminish their activities. Her own anxiety led her to enter a church one day and pray for guidance, and there came to her a vision of guardianship which enabled her not only to carry on but to increase her activities.

Mrs. Deane's first psychic photograph at the Cenotaph and the accusation by the *Daily Sketch* that the faces of the young men were those of living sportsmen, refuted by Sir Arthur Keith, brought her much anxiety; this was relieved by a message from her father that the controversy had made the subject to be discussed throughout the world, and had served a distinct purpose.

Miss Stead's account of guardianship during a journey over the Sinai Desert last year—when her three companions and herself journeyed late one night in safety between trees for miles, where no trees should be, and which they could not find next day when examining the route, but found instead that a foot either way would have meant disaster—was offered as a striking example of spirit protection.

The fine recital of Lowell's Parable, with a plea that Spiritualists should be so in thought and action, and not only in name, made a fitting close to a most helpful talk.

Mrs. Stella Hughes followed with convincing clairvoyance.

MR. FRANK BESSANT, OF BOURNEMOUTH

We regret to announce the passing, on Thursday last (April 4th), after a very brief illness, of Mr. Frank Bessant, President of the Bournemouth Spiritualist Church. He had held the Presidency for thirteen years in succession, and had endeared himself to members and visitors alike by his kindly and genial manner. Before coming to Bournemouth, Mr. Bessant was associated for many years with the National Spiritualist Church at Leicester. Next July, Mr. and Mrs. Bessant would have celebrated the fiftieth anniversary of their wedding day.

The funeral service was impressively conducted by the Resident Minister, Mr. Frank T. Blake. There was a large gathering at the grave, and many beautiful floral tributes. Deep sympathy is extended to Mrs. Bessant and son.

(Continued from previous column).

forces operating against any serious regard being given to the *facts* which have been demonstrated, again and again, by honourable and capable investigators of psychic phenomena, who include in their ranks Scientists, Theologians, Litterateurs, and a host of hard-headed, common-sense ordinary persons. On pages 216 to 224 is a commentary upon the "debate" organised by the *Daily News*, in which special allusion is made to the contribution of Mr. Hilaire Belloc, as representing the Church to which he gives his unqualified adherence, and to the position occupied by that Church in the general controversy.

I will merely add that although more than five years have passed since those criticisms were published—in London—the statements then made by me have not been challenged.

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EDITOR ... **GEORGE H. LETHAM**
ASSISTANT EDITOR ... **DR. NANDOR FODOR**

As We See It

TWO VOICES FROM ROME

WHILST Signor Mussolini, the Italian Dictator, mobilises his army (including the "war babies" of 1914) and warns the world against optimistic belief in the efficacy of arms reduction, his neighbour, the Pope, denounces war-mongering and declares "that if nations should again take up arms, this would be such an enormous crime that we believe it absolutely impossible."

Which of these two Voices from Rome is to prevail—the warlike Duce or the peace-loving Pope? All our sympathy and hope is with the Pope; and although Spiritualists cannot usually be ranked amongst his followers, it is safe to say that on this issue they are with him to a man—and woman. All people of goodwill hate war; but Spiritualists have special cause to throw their influence against it, for they know not only of the evil it does directly and indirectly on earth, but also of the evil which results from precipitating crowds of unready souls into the after-life before their time and with all the horrors of carnage and terror and anger oppressing them. All Spiritualists therefore desire Peace, and most of them will be ready to support the Pope, or any other world-leader, religious or secular, in efforts to put an effective curb on war-mongers, and on the spirit of international envy and jealousy and distrust which is a continual threat to Peace.

There are differences of opinion amongst Spiritualists—as amongst non-Spiritualists—as to the best means of preserving Peace; but there can be no difference as to the urgent need for cultivating and encouraging the spirit of Peace, and for making it known that the voice of Spiritualism, so far as it can be made articulate, will always favour Peace.

Therefore on this occasion, we are supporters of the Pope, and we hope he will be strong enough to make his peaceful influence felt, not only in war-like Italy, but in war-terrorised Europe as a whole.

Meantime, in the United States of America, a Bill is going rapidly through the legislative houses at Washington to "take the profit out of war," by providing for a tax of 100 per cent. on all incomes made in the manufacture or supply of war materials—should America ever be at war again. A similar provision in this country and in European countries would do something to make war unpopular amongst the money-owning and profit-making classes. It is well-known that many fortunes were made in this country out of the Great War and that should never be allowed to happen again.

THE ALTERNATIVES

By THE EDITOR

WHO is "Flavius," the other-world communicator who, through the hand of Mr. F. H. Haines, is credited with the authorship of the book, *Thro' a Glass Darkly*, or *The Secrets of Death* (Pure Thought Press, 5/- net)? He will not tell. "Ask not my name," he says. "So unimportant is the telling that we can omit it. Think of me as the Roman friend in the spirit, one who comes with others to give the truth."

But he is a new-comer—an addition to the already numerous band of other-world beings who have used the hand of Mr. Haines in the production of his earlier books. "Others have written this way before me," he says, "and indicate possibilities of success . . . Our Scribe grows accustomed to a new presence and is docile to a new purpose. Together we serve Christ."

Mr. Haines has no light to throw on the identity of his inspirer, but accepts his reality as a personality apart from himself. "As this was given to me, so I give it unto you," he writes, and leaves the reader to be guided to a conclusion as to the authorship by the contents of the message.

The subject on which Flavius writes is life on the astral plane, "a larger understanding of which," he says, "should lead to a full and better life on the physical plane." He agrees with the statement credited to Frederick Myers in *The Road to Immortality*, that the astral is very largely a plane of illusions—"where much that seems to live is of man's own creation—his thought, ideas, and concepts energised by the focal power of attention."

Yet, the astral plane itself is real. "Evil exists there as well as good." To most of the souls who pass through, it is a plane of purgation, a preparation for progress by the upward path to the realms of spiritual reality and fulfilment "beyond all seeming." But to some, unrepentant, unregenerate, it may lead to the downward path. "There is a depth," says Flavius, "that none can plumb: yet who would venture where there is no return? It is said that where reclamation of a sinner is impossible, then the Spirit departs, returns to the Fount of all being, and the soul dies, disintegrates, becomes nothing."

This is what Mr. Stanley De Brath (in *The Religion of the Spirit*) terms "conditional immortality."

"The spirit is greater than the soul," says Flavius. "The spirit is immortal. Again we must remind you that this does not mean that man will live for ever as man. Only that perfection which is the God-likeness, which is the Spirit, which is of God, will live for ever . . . Complete unity of purpose between soul and spirit is the way of attainment through Christ. The gift of God is eternal life. Surely the meaning of this phrase should be crystal clear to all who have understood our words."

There are similar statements, it will be remembered, by Imperator in *Spirit Teachings*. But the doctrine that immortality must be won is not popular. Generally, universalism as described by Tennyson is preferred:

That nothing walks with aimless feet;
That not one life shall be destroyed
Or cast as rubbish to the void
When God hath made the pile complete.

For those—the great majority, it would appear—who attain the upward path, the astral body as well as the astral plane is ultimately left behind. Describing his own experiences, Flavius says: "Bit by bit, that which was Me in the astral body was modified, transformed to some higher conception of Me which I found essential to my new state."

But although individuality changes, it is not lost. "Do not misunderstand what we say," Flavius adds. "There is no loss of individuality, no merging of the ego or soul-nature in a mass-consciousness or over-

(Continued at foot of next column).

LOOKING ROUND THE WORLD

MRS. ST. CLAIR STOBART'S "ADVENTURES"

MRS. ST. CLAIR STOBART, the versatile leader of the Spiritualist Community—which, as most of our readers know, has its headquarters at the Grottrian Hall, Wigmore Street, London, W.1—has for some time been engaged in the preparation of her "Adventures" (with good reason she prefers this title to the more common one of "Recollections"), which include war experiences in Bulgaria, Serbia, Belgium and France, and equally thrilling peace experiences in Ireland and elsewhere—including London, where she is one of the active leaders in the S.O.S. movement for men fallen on bad times.

The date of publication has not been fixed, but the work of compilation is almost complete and some announcement about publication may be expected before long.

Meanwhile, a foretaste of the "Adventures" is to be provided in the form of a lantern lecture to be delivered by Mrs. Stobart at the Grottrian Hall on Monday next (April 15th) at 8.30 p.m. Particulars will be found in the Community advertisement on another page, and we recommend readers to take the chance of hearing this lecture if they possibly can.

MRS. MARJORIE LIVINGSTON

We learn that Mrs. Marjorie Livingston is about to finish the MS. of her fifth and, perhaps, the most interesting of her books. It is, for a change, not an esoteric disquisition, but a novel of 150,000 words, describing after-death adventures. The book begins by a vivid description of the sensations of a man falling to his death from an aeroplane. The adventures in the after-death state will illuminate many obscure points of spirit-communication. The book has been written inspirationally in a racy and humorous style, and, no doubt, will find a hearty welcome.

VICTORIA HALL MEETINGS

In her leaflet for April, dealing with the activities of "The House of Red Cloud," Mrs. Boutcher (a daughter of Mrs. Estelle Roberts) announces that the Sunday evening services at Victoria Hall, Bloomsbury Square, London, are to be continued until the end of May, when a decision will be made whether to continue or to transfer the services to 17 Hillside, Wimbledon, the house in which Mrs. Roberts' mediumship work (including healing) is now concentrated. The Victoria Hall meetings have been well attended—usually, every seat is occupied and occasionally the accommodation is insufficient for those who present themselves for admission. Last Sunday evening (April 7th) Mrs. St. Clair Stobart was the speaker; and for next Sunday (April 14th), an address by Mrs. Hewat McKenzie is announced.

(Continued from previous page.)

soul; it is only this personality, this isolation of self, this apartness which man cultivates so assiduously during earth-life which is slowly abandoned as the soul progresses in spiritual life."

After the astral plane, what? Flavius does not say. "Beyond the limitations of that plane which the Soul traverses when it discards the Body, and where it must discard Self, there exist planes of life or being on a scale remote from your present comprehension. They are as remote from the conditions of life as you know it as perfection is from imperfection. There is no gain in speculating upon the nature of such life."

In this book there is nothing "evidential"; but to the student—and especially to those acquainted with the messages received through Stainton Moses, Vale Owen and Geraldine Cummins—there is much to stimulate thought and point the way to spiritual progress.

AFTER TELEPATHY, CLAIRVOYANCE

DR. RHINE'S experiments at Duke University, North Carolina, have helped materially (but not materialistically) to put Telepathy on the scientific map; and now Clairvoyance is also being spoken of with some approach to respect. Mr. C. E. M. Joad knows a good deal about Psychical Research; and it is interesting to note that in an article in the *News-Chronicle* (April 2nd), he challenges his scientific and philosophic brethren by saying boldly: "I do not believe that we can dismiss all the evidence from Clairvoyance as due to trickery on the one hand and to dupe on the other." To a Spiritualist, who knows something of the possibilities and value of Clairvoyance, such a statement may seem belated; but to scientists it will appear in a different light. Most scientists are only beginning to realise that they must presently accept Telepathy AS A FACT, and it may, to begin with, be a little disturbing to them to be told that Clairvoyance also is claiming their attention and cannot much longer be ignored.

"PSYCHIC SCIENCE" AND THE B.C.P.S.

Under the editorship of Mr. Stanley De Brath, *Psychic Science* has been much more than merely the quarterly magazine of the British College of Psychic Science—it has been of real value to Psychical Research and to Spiritualism; and it is a matter of interest that an effort is being made, by reducing the price from 2/6 to 1/- per copy, or 5/- yearly, to give it a wider circulation. To those of our readers who have not yet become acquainted with it, we strongly recommend the acquisition of the April number, with which volume xiv. is begun. Amongst other features, it contains a fine reproduction of a portrait of Mrs. Rose Champion de Crespigny and a reprint from *LIGHT* of Mrs. Hewat McKenzie's eloquent tribute to her work as Hon. Principal of the College, on the occasion of the Memorial Service held by the M.S.A. at Queen's Hall on Sunday, February 17th. As most of our readers know, Mrs. McKenzie (the joint founder, with Mr. Hewat McKenzie, of the College), has stepped into the place left vacant by Mrs. de Crespigny, and agreed to act as Hon. Principal until the annual meeting in October.

The College dinner—always an event of great psychic and social interest—is to be held at the Café Royal on Wednesday, May 8th, when, as is customary on these occasions, official science will be well represented.

SPIRITUALISM IN RUSSIA

Writing in *The London Forum* (April), Mr. Sidney Arnold states that "interest in Spiritualism and Occultism has increased enormously" in Russia since the war, and "notably among the former aristocracy." There are, he says, "many who foregather together once or twice a week in each other's houses—men and women of high intellectual attainments—and, after the inevitable *samovar* is set hissing, solemnly devote themselves to the pursuit of psychic manifestations."

Mr. Arnold describes a seance he attended whilst on a visit to Russia, at which a trance Medium—"a handsome young fellow, not particularly psychic in appearance"—spoke Arabic and wrote a poem in classical Hebrew. As the Medium knew only Russian, "it would be futile," he says, "to assume any explanation of the phenomenon other than mediumship."

It is interesting to know that, notwithstanding efforts "to suppress all manifestations of a tendency towards the spiritual side of life," the practice and study of mediumship persists widely; and, as stated in our Foreign Notes this week, a movement is actually on foot to give Psychical Research an official status in the Russian capital.

THE R.C. CHURCH AND SPIRITUALISM

By T. A. R. PURCHAS, of Johannesburg.

IN your issue of December 20th (which has just come into my hands) is an account of the manner in which the Duchess of Hamilton (at a meeting in the Ilford Town Hall, on December 7th), dealt with the published statements of Father Knapp, the Roman Catholic priest whose activities seem to be devoted to an attempt to bring into derision the truth which Spiritualism, *as the result of knowledge*, is tirelessly and unselfishly proffering for the consideration of all who may regard the destiny of humanity as a subject worthy of study.

The Duchess of Hamilton is to be thanked for the very thorough manner in which she disposed of the meretricious vapourings of this disingenuous person; but, for myself, there comes the feeling that the castigation he received does not meet the full needs of the case.

The persistency with which the official representatives of the Romish Church, wherever they may be found, direct their attacks upon the truth which differentiates Spiritualism from all other recognised teachings—*viz.*, the possibility of intelligent communion between those human beings still here, in the flesh, and those others who have passed through the gates of death into the world of spirit—has long since become a public scandal demanding plain speaking; much plainer speaking than is generally adopted when dealing with what is unquestionably a campaign of calculated misrepresentation, specially designed for an unwitting public.

A PRESS "STUNT"

Nearly six years ago, when I was occupied with the MS. of my book, *Spiritual Adventures of a Business Man*, I found myself impelled to include some definite statements concerning the attitude adopted by the Roman Catholic Church, and its champions among publicists and others, towards this truth of spirit-communion, which stands four-square before the whole world. The occasion which called for this act on my part was peculiar. The London *Daily News* had been responsible for organising a press "stunt," which was announced by the following flamboyant advertisement: "Spiritualism on trial. Is the evidence credible? Famous witnesses *for and against* will be called for this great commission of enquiry."

Five witnesses for the attack appeared in the persons of The Rt. Hon. J. M. Robertson, Earl Russell, Mr. Hilaire Belloc, Mr. Aldous Huxley, and Mrs. Bradlaugh Bonnar. Those for the defence were Sir Oliver Lodge, Lord Gorell, Mr. E. P. Hewitt, K.C., Mrs. Champion de Crespigny, and Miss Estelle Stead. A mere glance at these names is sufficient to satisfy any well-informed person that the "pros" were not only reputable but *knowledgeable* witnesses, as the result of intensive research and experimentation. They were possessed of indubitable proofs of the reality of that which they affirmed. *Per contra*, whatever claims to consideration might be urged on behalf of the "antis" in this controversy—and no one would deny their full right to be heard as authorities upon many subjects of importance—their claim to speak as serious investigators of psychic phenomena could not hold water for a moment. Yet, this did not give rise to any feelings of modesty on their part, as they did not hesitate to issue dictatorial pronouncements upon a subject which was obviously outside their purview.

Thus came the impulsion to comment freely in the book I was then writing, upon this travesty of truth-seeking. In chapter xii (for those who may care to read it) is a considered criticism of the various

(Continued at foot of next column).

MISS ESTELLE STEAD ON SPIRIT GUIDANCE

MISS ESTELLE STEAD held the earnest attention of the Queen's Hall audience at the Marylebone Association's service on Sunday evening, with an address on "Direct evidence of spirit guidance and protection." She recalled a police campaign directed against Mediums in 1916, when many societies felt inclined to diminish their activities. Her own anxiety led her to enter a church one day and pray for guidance, and there came to her a vision of guardianship which enabled her not only to carry on but to increase her activities.

Mrs. Deane's first psychic photograph at the Cenotaph and the accusation by the *Daily Sketch* that the faces of the young men were those of living sportsmen, refuted by Sir Arthur Keith, brought her much anxiety; this was relieved by a message from her father that the controversy had made the subject to be discussed throughout the world, and had served a distinct purpose.

Miss Stead's account of guardianship during a journey over the Sinai Desert last year—when her three companions and herself journeyed late one night in safety between trees for miles, where no trees should be, and which they could not find next day when examining the route, but found instead that a foot either way would have meant disaster—was offered as a striking example of spirit protection.

The fine recital of Lowell's Parable, with a plea that Spiritualists should be so in thought and action, and not only in name, made a fitting close to a most helpful talk.

Mrs. Stella Hughes followed with convincing clairvoyance.

MR. FRANK BESSANT, OF BOURNEMOUTH

We regret to announce the passing, on Thursday last (April 4th), after a very brief illness, of Mr. Frank Bessant, President of the Bournemouth Spiritualist Church. He had held the Presidency for thirteen years in succession, and had endeared himself to members and visitors alike by his kindly and genial manner. Before coming to Bournemouth, Mr. Bessant was associated for many years with the National Spiritualist Church at Leicester. Next July, Mr. and Mrs. Bessant would have celebrated the fiftieth anniversary of their wedding day.

The funeral service was impressively conducted by the Resident Minister, Mr. Frank T. Blake. There was a large gathering at the grave, and many beautiful floral tributes. Deep sympathy is extended to Mrs. Bessant and son.

(Continued from previous column).

forces operating against any serious regard being given to the *facts* which have been demonstrated, again and again, by honourable and capable investigators of psychic phenomena, who include in their ranks Scientists, Theologians, Litterateurs, and a host of hard-headed, common-sense ordinary persons. On pages 216 to 224 is a commentary upon the "debate" organised by the *Daily News*, in which special allusion is made to the contribution of Mr. Hilaire Belloc, as representing the Church to which he gives his unqualified adherence, and to the position occupied by that Church in the general controversy.

I will merely add that although more than five years have passed since those criticisms were published—in London—the statements then made by me have not been challenged.

FOREIGN NOTES

RUSSIA TAKES NOTICE

THE *Psychica* (Paris) for March gives an account, taken from the *Ricerca Psichica*, of Milan, of what would appear to be the first indications of the awakening of New Russia to the importance of Psychical Research. It is said that someone in high authority in that country has brought forward a proposal to legalise such research in U.S.S.R. as long as the investigators take no part in politics.

It is well-known that in Finland, Turkestan, and amongst certain Mongolian tribes under Russian rule, Spiritualistic practices have held sway since time immemorial; and it is now rumoured that the official in question has been making personal investigations amongst them. He discovered at Tomsk, a Mongolian Medium who, while in trance, addressed him in fluent Russian. The official thereupon ordered this Medium to be brought to Moscow, where, however, the Mongolian appeared quite unable to make himself understood. Only after three days did he fall into trance, when he immediately addressed the Soviet functionaries in most cultured Russian. The Control announced himself to be a learned Chinaman, and by way of test of his supernormal knowledge informed his hearers that in a certain specified locality of distant Siberia a meteorite had fallen half an hour previously. An official was thereupon despatched to enquire into the truth of this statement, from whom in due time a telegram arrived, stating that the fact had been fully verified in every detail. As there had been no possibility of any communication by ordinary means having reached the Mongol Medium in Moscow, this occurrence is said to have given a powerful impulse to Psychical Research in U.S.S.R.

WHY IT HAPPENED

We quote from the same paper part of an article by L. Chevreuil:

"One cannot over-estimate the importance of certain facts reported in *Le Matin* concerning the assassination at Marseille. According to it, a Mr. Richard H., in consequence of a vision he had had on the eve of the crime, gave warning of what would happen to one of the heads of the Sûreté; the latter at once passed the warning to his colleagues at Marseille, who merely regarded it as a matter to joke about.

"The whole thing had nothing to do with the exercise of a professional faculty; it was a case of purely spontaneous pre-vision; one of those cases which occur only once in a life-time, and which differ from vague premonitions by the clearly outlined images seen, depicting places unknown to the subject, persons whose looks he recognises, and by the dramatic incidents which are unfolded before his eyes. To put it briefly, it was not a case of prediction, but rather it was a spontaneous vision, as is always so with manifestations made by those on the other side, and which are so instructive because we can see how they were brought about. Mr. Richard H. did not know at the time, but found out subsequently that he had slept in the very room at the hotel occupied the night before by one of the conspirators. Here we have the psychic rapport necessary in every transmission of energy. These are the circumstances which favour the production of spontaneous phenomena, in which the mediumistic faculties are only one of the factors."

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A TROUBLESOME GHOST

IN *Zeitschrift für Seelenleben* for February (Leipzig), Karl Hermle (who declares that he knows very little about psychic matters, and nothing at all about Spiritualism), gives an extraordinary picture of poltergeist conditions which his family endured for many years. The scene of the disturbances was his grandmother's farmhouse, and the old lady was so ashamed of what she regarded as disgraceful happenings that, apparently, they were hushed up and stoically endured.

As a small boy, Karl Hermle took it as perfectly natural that a young aunt of his, who used to play with him but had since "died," should continue to move about the house and play amusing pranks. Down in the cellar, potatoes and roots were hurled at those who entered; workmen who were installing a water system were pelted with missiles; kitchen-ware flew about the heads of the maids in the kitchen, and up in the lofts and granaries the carefully sorted piles of oats, corn, barley, etc., were regularly mixed up and strewn around.

The boy frequently saw his young aunt plainly, and rather enjoyed watching what she did; but in the end, as he grew older, he resented all the annoyance caused and began to try to attack the disturber of the family peace. From that day onwards, he too suffered many things: heavy objects were hurled at his head; at night, or when he purposed to attack the intruders, he would find his limbs paralysed and be powerless to move. Doors would suddenly refuse to yield to the united efforts of many people to open them, though they were neither locked nor barred. All of a sudden, the force would be lifted, and they opened at a touch.

Rappings and knocks on walls and doors were perhaps the most disturbing phenomena, because the most constant; but any attempt to scold or malign the poltergeist only appeared to heighten their malignity; whereas a calm and well-controlled attitude of command very often produced an abatement.

Again and again the family tried to get rid of the property, but though it changed hands more than once at a very low figure, no one would ever stay there, and invariably the family found themselves obliged to take it back.

Prof. E. W. MacBride, F.R.S., speaking recently at the British College of Psychic Science, said that what was wanted in psychical investigation was legal testimony—testimony by men used to weighing up evidence.

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• "The whole book is reassuring to humanity. After reading it, one feels that if the claims set out are not true, so much the worse for humanity."—BIRKENHEAD GAZETTE.

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DIARY OF EVENTS

LECTURE—Thursday, April 11th, at 8.15 p.m.

Dr. NADOR FODOR on "Missing Keys to Psychic Phenomena."
Chairman: Capt. E. P. Dampier.

GROUP SEANCE—Friday, April 5th at 7 p.m. (limited to 10).
Mrs. Livingstone.

NEW SESSION COMMENCES ON THURSDAY, MAY 2nd

FULL SYLLABUS IN COURSE OF PREPARATION.

DAILY ACTIVITIES AS USUAL.

Private sittings are arranged daily with approved Mediums, including Mrs. Abbott, Miss Naomi Bacon, Miss Jacqueline, Mrs. Livingstone, Mrs. Mason, Ruth Vaughan, Mrs. Clifton Allen, Mrs. Brittain, Miss Frances Campbell, Miss Lily Thomas.

Medical Diagnosis and Psychometry: Ruth Vaughan.
Monday, Wednesday (morning) and Thursday.

Classes and Private Sittings for Psychic Development: Mr. Leigh Hunt.

Spiritual Healing (Voluntary): Brig.-Gen. Kemp, C.B., C.M.G., every day.
Miss Ethel Topcott (Trance), Tuesday, Wednesday and Thursday.

Devotional Groups for Healing: Sitters invited. Apply Mr. W. H. Evans.

Special Assistance to Enquirers: Tuesdays, 3.30-5.30 p.m., Vice-Admiral Armstrong; Fridays, 3-6 p.m., Mr. Stanley de Brath; Every day, 6-10, Mr. W. H. Evans.

EASTER HOLIDAYS. The rooms and Library of the Alliance will be closed from Thursday night, 18th April, re-opening Thursday, 25th April.

JUBILEE WEEK. All visitors to London interested in Demonstrated Survival are cordially invited to use the QUEST CLUB, where special facilities for Enquirers will be provided.

L.S.A. AND QUEST CLUB NOTES

THE RISING TIDE

IT is pleasing to note the constant influx of new members to the Quest Club. That the Club meets a need is evident, and it is interesting to observe how eager for further knowledge of psychic matters are many of the new members. They comprise people of all shades of opinion, and it speaks well for the catholicity of Spiritualism that so many people of diverse modes of thought can find a common ground for discussion of their problems. It is evident that Spiritualism is an influence that will bring about a better understanding amongst people. Doubtless the mission of Spiritualism is to permeate existing systems with its own powerful light, and as this goes on the errors revealed will be removed.

For some years I have watched this process and it has been borne in upon me that those on the "other side" have no wish to supplant existing religions, but seek to modify and rationalise them. Truth is ageless; what men quarrel over is the form in which it may be expressed. If we get behind the form to the truth itself we shall find our points of agreement. In such work the Quest Club can help. The fine library of the L.S.A., which members of the Quest Club can use, presents all points of view impartially, and those who use it can discover for themselves those aspects of Spiritualism which will be most helpful for their development.

PRAYERS FOR HEALING

It has been suggested that probably many of our readers would like to know what are the prayers we use in our Devotional Healing Groups. Here are two; the first is for those in need, the second for those who are sick:

PRAYER FOR THE HEAVY LADEN

Almighty God, by whose power all things have come into being, we beseech Thee that Thou wilt grant Thy protection to all Thy children in need. Lift their

thoughts to Thee that Thy angels may be able to help them to overcome their difficulties. Give them strength to bear their burdens, and understanding, that they may see how to act. Grant unto them patience in the time of waiting, and faith to know that all things work according to Thy purposes. Minister unto their needs, O God.

Bring them at last to Thyself, made perfect through the experiences of life, expressing the glory of Thy divine Being.—Amen.

PRAYER FOR HEALING AND SPIRITUAL UPLIFTMENT

Almighty God, whose desire it is that all Thy creation should express Thy divine perfection, grant health and strength unto all those who suffer in body and mind. May Thy children, with them, be a means whereby Thy healing love may reach those in need. May their thoughts be raised to Thee so that they may become conscious of Thy healing power inspiring them with health of body, mind and soul. Restore them to health, O God, and give them peace.

Bring them at last to Thyself made perfect through the experiences of life, expressing the glory of Thy divine Being.—Amen.

Devotional Healing Group times: Mondays, 2.15—2.45; 6.30—7. Tuesdays, 6.45—7.15. Wednesdays, 3.30—4. Animal Group, 5—5.30. Thursday, 7.45—8.15. Friday, 7.30—8. Obsession and Haunted Houses Group, Saturdays, 3—3.30. Sitters to help in this work are always welcome.

GOOD INTENTION

Recently, a speaker at a Spiritualist Church, having given an inspirational address, was being warmly congratulated by an enthusiastic member of the congregation, who said:

"I so enjoyed your address, Mr. —."

Speaker: "Thank you, I am glad you did, for I don't know what I said."

E.M.: "Yes, it sounded like that!"

W. H. EVANS.

STRANGE TOMBS

A few miles outside London, beside the Parish Church of Watford, there is a tomb which has been burst by a fig tree. It is the place of rest of Ben Wangford, a naval officer, who did not believe in the future life and wished to be buried with something in his hand that might germinate and burst the tomb if he was wrong. His friends placed a fig in his lifeless hand, and for all who care there is the fig-tree for a symbol of life after death.

Another living tomb in Noebdenitz, Germany, shelters the remains of Hans Wilhelm von Thümmel, the great romantic poet. It is a giant oak-tree, which Thümmel admired so much in life that he desired to be buried in it. A hollow was carved in the trunk and, on March 1st, 1824, the body was placed in it. The oak grew around it and gently healed and closed the wound which the burial of the poet caused to it.

Still more poetic and touching is the story of the weeping willow of Fishtoft. It grows from the heart of a suicide. Originally it was a stake driven into the heart of the unfortunate man. It took root and grew into a tree—a symbol of grief over the cruelty of men and for the wasted opportunities of inextinguishable life.

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Sun., April 14th. Speaker: Dr. A. J. McIVOR-TYNDALL.
Subject—SPIRITUALISM: A WORLD MESSAGE
Clairvoyante: Mrs. HELEN SPIERS.
Sun., April 21st Speaker: Mr. H. ERNEST HUNT
Clairvoyant: Mr. THOMAS WYATT
For particulars of weekday activities at Headquarters,
Marylebone House, 42 Russell Square, W.C.1
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11 a.m.—Mr. GEORGE H. LETHAM.
6.30 p.m.—"MOON TRAIL"
Trance Address
WEDNESDAY, APRIL 17th, at 7.30 p.m.
Mrs. HELEN SPIERS, Clairvoyance.
(Silver Collection taken on entering.)

The House of Red Cloud.

Mrs. ESTELLE ROBERTS'
SUNDAY EVENING SERVICES
At THE VICTORIA HALL,
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(3 mins. Holborn Tube Station)
(Free Car Park opposite main entrance of Hall)

Sunday, 14th April. 7 p.m.—
Mrs. HEWAT MCKENZIE.
ESTELLE ROBERTS will give Clairvoyance.
SILVER COLLECTION
No Meeting will be held in London on 21st April.
For free syllabus of activities at Mrs. Roberts' Wimbledon Centre and list
of future Speakers at the Victoria Hall, write to the Secretary.
17 Hillside, The Ridgway, Wimbledon, S.W.19.
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SUNDAY, APRIL 14th, 1935
11 a.m.—Mrs. St. Clair Stobart Clairvoyant: Mr. George Daisley
6.30 p.m.—Mr. Hannen Swaffer.
Clairvoyant: Mr. Thomas Wyatt

Sunday, April 21st, at 11 a.m. ... Rev. C. DRAYTON THOMAS
Clairvoyante: Mrs. Helen Spiers
Sunday, April 21st, at 6.30 p.m. ... Dr. H. P. SHASTRI
Clairvoyante: Mrs. Grace Cooke
Silver Collection on entry.

OPEN MEETINGS
Mondays, 6.30 p.m. Wednesdays, 12.30 p.m.
Organ Recital, Address, Questions Answered and Clairvoyance. Admission Free.
Monday, April 15th—Speaker: Dr. W. J. Vanstone
Clairvoyante: Mrs. Helen Spiers
Wednesday, April 17th—Speaker: Mrs. Marjorie Livingston
Clairvoyante: Miss Lily Thomas

WEEKDAY ACTIVITIES
Monday.
2.30—4 p.m. Mrs. Livingstone, by appointment.
2.30—Mrs. Bird's Ladies' Healing Circle. For appointments
write to Mrs. Moysey (Hon. Secretary).
2.30—4 p.m.—Mrs. St. Clair Stobart welcomes inquiries.
6.30 p.m.—Open Meeting in the Grotrian Hall.
6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments
write to Miss Robertson (Hon. Secretary).
8 p.m.—Mr. Hendry and Mrs. Gray; Class for development of
the healing faculty.
Tuesday. Mrs. Livingstone, by appointment.
2 p.m.—Mrs. Gray's Private Healing Treatment. For
particulars write to Mrs. Gray.
2.30—4.30 p.m.—Mrs. Matson, the "Landscape" Medium.
by appointment.
Wednesday. 12.30—1.30 p.m.—Open Meeting in Grotrian Hall
2.30—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.
Thursday. Miss Lily Thomas, by appointment.
7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments
write to Miss Mitchell (Hon. Secretary).
Friday. 2.30—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.
WEDNESDAY CIRCLES (limited to eight sitters)
Members, 3s.; Non-Members, 4s.
Apl. 17th. 2.30. Mrs. Fillmore. 6.30. Mrs. Livingstone.
Apl. 24th. 2.30. Mrs. Evelyn Thomas. 6.30. Mr. Thomas Wyatt.
Thursday, April 25th. 3 p.m.—Mr. Glover Botham.
Private Sittings by Appointment.
Monday, April 15th, at 8.30 p.m.—Mrs. ST. CLAIR STOBART
Lantern Talk: "My War Experiences"
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SIXTY years ago, in the West of Ireland, a child had a dream—a vivid, unforgettable dream which impressed itself then on the waking, youthful mind of the dreamer, and remained with it through every subsequent stage of development as the years passed by. The boy, grown to manhood, wandered over the face of the earth, round it three times, up and down it as business called, but always whether amidst the mountains of New Zealand, the hot plains of Australia, the snows of Alaska, the novel experiences of China, Japan, Burmah, the world, wherever he was, that dream was an obsession which no adventure displaced. It influenced his attitude to the world, urged him on to think out its meaning, to study, to experiment, to work that he might experiment, experiment, experiment; but through hundreds of these, always something eluded him, some hidden secret without a knowledge of which the meaning remained obscure and the dream could not come true.

To him who has behind him some fifty or sixty years of life, the strangeness of this dream will be most apparent. He will realise more easily than can the man who opened his eyes on a world of aeroplanes and helicopters, that for a mere child who had no knowledge of these things to see vividly before him in his dream a strange aerial machine alighting on a hill well known to him, and from which three men stepped out, was an impressive event which could not be lightly dismissed from the mind. As considered later in the light of more mature knowledge, compared with the machines of to-day, this machine was more of the nature of the "celestial car" mentioned in the Ramayana, the Maha Bharata, and many other Chinese and Hindu documents and tablets, dated around 1,000 B.C., but referring to times of still greater antiquity. Concerning these, of course, the boy knew nothing.

Now comes perhaps the strangest part of the occurrence. Within the last few weeks, after innumerable experiments, the illusive secret of the dream-machine has been discovered by the dreamer here in London, and only the expense of highly-technical experiments now required for its practical development stands in the way of immediate realisation.

I can vouch for the truth of the above. Child and man I have known the dreamer as well as it is given to any human being to know himself.

W. D. VERSCHOYLE.

THE HAPSBURG CURSE

THE *Psychica* (Paris) quoted recently from the Spanish paper *Ahora* an account given by a former Spanish ambassador to Vienna of the fatal "three crows" which from time to time were seen when some fresh tragedy was about to befall the unhappy House of Hapsburg. It is said that the misfortunes of this ill-fated Royal family started as far back as the year 1233, when an ancestor, Rudolph of Hapsburg, despoiled and then put to death a certain Count D'Argavie and his two sons. The story goes that, before laying his head on the block, this Count solemnly laid a heavy curse upon Rudolph and his heirs for ever; adding that three crows with blood-red beaks would appear whenever their vengeance was about to bear fruit. There are records, even within recent times, of people who testified to having seen these birds of ill-omen, as foretold; one such occasion being prior to the execution of the Emperor Maximilian. Another account came from an aged attendant of the luckless Empress Elizabeth, who declared that she had screamed aloud in horror at the sudden appearance before the window of her hotel on the shores of Lake Geneva of the three red-beaked crows. People rushed in to enquire the reason of her screams, and only a few minutes later came the news of the assassination of her mistress.

WHY PHANTOMS ARE SEEN

CONDITIONS NEEDED FOR VISIBILITY

THERE is an extremely interesting article on "Phantoms" in the March issue of the *Journal* of the A.S.P.R. Its author is Dr. R. A. Watters, F.R.S.A., Director of the Dr. William Bernard Johnston Foundation for Psychological Research, the report of which on the photographing of an "intra-atomic quantity" liberated from the body of animals at the moment of death has been widely discussed by Psychical Researchers all over the world.

Dr. Watters is determined to follow up his findings and to discover "why it is that phantoms are sometimes seen under normal atmospheric conditions." He says that, if the perception is not hallucination, some transformation must take place in the atmosphere to render visible the existing entity. The constituents that may be chosen from our normal atmosphere must include: dust, free ions, moisture, etc., "since it is only in a chamber of moist gas that phantoms from dying subjects are made to appear . . . If a phantom can be photographed in a prepared atmosphere, the disembodied spirit would have to find certain atmospheric conditions existing, in a given place, similar to the conditions to be found in an expansion chamber, before it could appear as a phantom and be recognised as such by the human eye. If this supposition be true, then it would be impossible for entities to appear except on rare occasions; and then only when the moisture-content, temperature, air strata, etc., were conducive to a set of conditions similar to those found in the expansion chamber."

Dr. Watters further says that he is trying to find out what these exact conditions are by an ideal expansion chamber which his Institute has built through the generosity of Mr. Claude Jenkins.

His concluding remark is particularly noteworthy. He says that it might be probable that the psychic clouds described by Richet and others are "attempts by certain entities to utilize, let us suppose, the atmosphere's moisture-content, together with other constituents, for the purpose of making themselves visible."

There may be a great deal in this idea of Dr. Watters, as the presence of these clouds is usually accompanied by a drop in temperature, which would bring about a condensation of moisture. Ectoplasm, therefore, may, in such cases, only be visible by reason of the light reflected by particles of vapour settling on an otherwise invisible substance.

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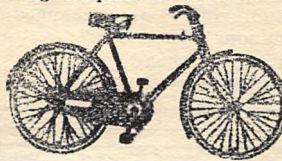
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